BLUE GRASS BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

A. T. Parker
High and Ashland East Side Sep08

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TRUTH

CANNOT DO INJURY

Great Teaching of Spinoza Retold with Splendid Effect—Parallels of Christianity in Older Creeds.

AN EXTRACT FROM WILSON'S ROME BOOK.

(By J. C. Brown.)

We hold with Spinorza that the truth cannot injure anyone if it is the truth.

Read the following collection and then express your honest opinion concerning the alleged divine origin of the Christian religion.

In his latest book, "A trip to Rome" the author, Dr. J. B. Wilson says:

The British Museum is the greatest ulace of all. I spent the whole day there, and would have liked to remain a month, and I would write a book, in that time for Freethought use. Here is the greatest collection of the relics of antiquity in all the world. I will only speak of "The Creation Tablets," and others bearing upon the book of eGnesis. These tablets lay in the British muesum for thirty years before their value was known. Finally a young man by the name of Smith, who had a genius for deciphering hieroglyphics, etc., same along and easily translated them. They are the very oldest accounts, dating back thousands of years prior to the oldest story of the Pentateuch.

These tablets were first made of soft clay and lettered by a wedged edged tool, then the clay was burned. The tablets are mostly in fragment, but many are whole and perfect. The lettering is wonderfully well executed and much of it as perfect as the type of this book. They were wiser than we in many things. [illegible] hey put their records in [illegible] ve them clear distinct [illegible] Ve put ours on paper, [illegible] of these tablets on a card [illegible] in English. I will give you so[illegible] of them condensed, but enough to show you where the Jewish story of creation came from, and to prove that the Bible is not the word of any God. In reading hese accounts which I have condensed, you will be startled at the extent to which the author of the Pentateuch also condensed them. See how plain and scientific the Assyrian account stands out.

The Assyrian Story of Creation.

"In the beginning, nothing existed except the gods and the great deep. A movement took place in the waters, after which the God, Merodach founded the earth. He next created man and beast, and the great rivers of Babylon and he founded also the cities of Nippur and Erach, together with theid temples. Then Medrodach created the sun moon and stars, and made them to be the abodes of the gods and fixed their courses. He next divided the year into twelve months. He made the sun to rule the day and the moon to rule the night and determined the duration of their phases."

The Story of the Deluge.

"The Hero of Gilmanish—the story of his escape from the deluge—the gods in this city determined to send a flood upon the earth to destroy it; but EA, one of their number warns Tsit-Napishtim of what had been decreed and bids him to make a ship in which to save himself and his family. He ordered him to take into the ship with him, living creatures of every kind, and counsels him how to answer the men of his city when they ask him concerning his work. Tsit-Napishtim therefore built a ship with stories and divisions and pitched it within and without, and stored it with food. He next placed there his family and his possessions and all kinds of birds and beasts, and at a certain time, by the command of Shamish, went into it, and shut the door, and gave the command of the ship to Puzur-Bel. The flood decended and destroyed monkind and the gods fled to heaven in fear. The waters increased for six days and six nights, but began to abate on the seventh. On the twelfth day the ship rested on Mount Nitsir, and six days later Tsit-Napishtim sent forth a dove which flew hither and thither and finding no resting place, returned to the ship. He next sent forth a swallow, which also returned, and finally a raven, which seeing that the waters had abated, came not back. Then Tsit-Napishtim came out from the ship and made an offering to the mountain.

The gods smelt sweet savor and gathered round about like flies. Bel was filled with wrath at the escape of Tsit-Napishtim, but his anger being appeased by the gods Ninip and Ea, he bestowed divine rank upon him and his family and allotted them a habitation at the mouth of the river Euphrates.

The Story of Moses.

Condensed, this tablet reads: "The birth of infancy of Sarcon I.

"Sarcon was brought forth in secret and was put by his mother in an ark of reeds, smeared with bitumen, which she set floating on the river Euphrates. Akke, a water-bearer, found the child, and reared him, until the goddess Ishtar, having seen him, loved him, and made him King over the land.

The Original Jesus.

The tablets which records the story of Christ reads in part as follows:

"Merodach on account of his victory over Thanet (the Evil One) and of his creation of the heaven and the earth, for which works he received the title, Lord of the Universe, his father rejoiced thereat, and gave to him additional honors and bestowed upon him his own name, Ea, together with the power and dignity which belonged to it."

Had I space and time, I could give you much more, but I have written here the chief events in Biblical history. The Creation, the Deluge, the story of Moses and the story of Christ. They should be valuable reference to you in an argument upon the subject of creation.

Remember that these tablets are the oldest records we have of the human race—the very first recorded print in existence—that in the story of "The Creation," mention is made of having founded the city of Nippur. Late excavations of Nippur have shown unmistakeable dates and records pointing back 12,000 years; so these tablets were written previous to that time. It may have been many thousand years previous. Anyhow, there the tablets are, in beautiful clear print, about one-third inch in length, and as plain and uniform as the tpye you are reading. There is also a tablet recording the story of the Garden of Eden, [illegible]d of the se[illegible] fight bet[illegible]n the P[illegible] and the [illegible] an accou[illegible] counts o[illegible] report on the ro[illegible] upon medicine and laws, [illegible] soothsayers and astrologers, wills, de[illegible] contracts, records of loans, letting to build, sale of estate, sale of barley, loan of shekles of silver, loan of money with interest of twenty-five per cent, commercial documents, report of astronominal observations, letters to the King reporting the vernal equinox, one reporting an unsuccessful observation of the moon, a letter to the King from Nibi Urbi concerning the eclipse of the sun, and one also concerning the eclipse of the moon, and the direction which the shadow travelled.

There were hundreds of such documents in the cases, showing the very advanced thought of these people, thousands of years before we have any history of the Jewish race; and it ought to be plain to any one where the Jews got their history of the creation, their deluge and Moses and where the modern world got its Christ. There is their story of Christ in the very plainest kind of print, on the tablet in the British Museum dating back beyond the destruction of Nippur, over 12,000 years ago. Any one can see it for himself.

THINKS SOUL HAS WEIGHT

Dr. Macdougall Tells Of Experiments At Death

(From a Boston Dispatch)

That the human soul has a definite weight, which can be determined when it passes from the body, is the belief of Dr. Duncan Macdougall, a reputable physician of Haverhill. He is at the head of a research society which for six years has been experimenting in this field. With him, he says, have been associated four other physicians.

Dr. Macdougall's object was to learn if the departure o the soul from the body was attended by any manifestatoion that could be recorded by any physical means. The chief means to which resort was made was the determination of the weight of a body before and ater death.

The method followed was to place a dying patient in bed upon one of the platforms of a pair of scales made expressly for the experiments, and then to balance this weight by placing an equal weight in the opposite platform. These scales were constructed delicately enough to be sensitive to a weight of less than one-tenth of an ounce. In every case af-

Continued on fourth page.

OF WHAT USE ARE CHRISTIAN CLERGY?

Their Legitimate Function Admits of No Discussion but Their Title to Teaching is Drawn from Self Alone

(By C. Cohen.)

In another well written article in the London Freethinker, the writer says:

"What is the place," asks Canon Hensley Henson, "which the Christian clergy ought to hold in the general life of the nation to which they are accredited persons may be a matter of dispute. To the outsider, it would seem that their authorisation to play the part of teachers comes entirely from themselves; but the part that is, or ought to be, or might be played by the clergy in our national life, is a question that concerns everyone. For, directly or indirectly, we are all compelled to support them, and both directly and indirectly we all feel the results of their existence. No body of men, as numerous as are the clergy, and appearing in a public capacity, could be without some effect on life, whether the effect be good or bad.

What is the legitimate function of the clergy does not admit of much discussion. The real and only honest function of the priest, whether in savage or civilised times, is that of an intermediary between man and [illegible] supernatural forces. It can[illegible] emphasied that this is the [illegible] the priest [illegible] eloped religions, notably [illegible]e clergy of the Ro[illegible] Church. Among more modern bodies it is to be seen in the expressed belief of the Anglician clergy that the candidate for the priesthood is moved by the power of the "Holy Ghost," and in the "call" of the dissenting clergy to the priesthood. It is the one quality that the priesthood of all times have in common; all else is a mere addition assumed by the priest because of this primitive occult function. Divorced from this function the priest stands on the footing of an ordinary citizen, and is to be judged from the point of view of simple social utility. But putting on one side the Roman Catholic clergy and even of them the statement contains a large measure of truth—the belief in the occult power of the clergy is practically defunct. No intelligent person believes that the initiation of a man into the ministry gives him any greater knowledge of, or control over, cosmical forces than would his apprenticeship to a handicraft. And, for this reason, the clergy are driven to assume certain functions which are not theirs by right, and which, as a matter of fact, they are ill qualified to perform.

So much for what the function of the clergy ought to be, although not many of them would admit as much. Canon Henson says the clergy are primarily charged with the task of teaching and exhortation. As a matter of historic fact, no; for, even though teaching and exhortation have for long been associated with their functions, their selection for these tasks was dependent upon the belief that they possessed an occult influence denied to ordinary men. What the function of the clergy is, is also clear. Canon Henson says "Experience in many lands, and in almost every age, tends to show that the fault of the clergy, as a direct influence in politics, has been that of servility to the reigning political force, whatever it may be;" and he also refers to the Socialistic sentiment now current in the churches as merely an illustration of "this great law of official parasitism which has prevailed in history."

That the clergy have at all times—with very rare exceptions—pandered to the political force that happened to be the most powerful—so long as it was not directly and avowedly the plainest and best-supported truths of history. Their attitude upon the recurring questions of peace and war serves as a good illustration of this. The innumerable sermons preached on the unChristian and essentially barbaric nature of war during the peace propaganda—just before the South African war—only threw into greater distinctness the unanimity of the clergy in fanning the war-flame during that outbreak. During both periods they were not teachers, but echoes; and, although they exhorted, their exhortations took the direction of puffing an already over-inflated and immoderate sentiment instead of counselling wisdom and moderation. And this, too, was only an illustration of the law of clerical parasitism, a phenomenon so constant, that there is scarcely a single social or political movement which has not been originally ignored or opposed by the clergy, and afterwards supported when it had attained "respectable" dimensions.

There are, indeed, two causes for this "official parasitism" of the clergy. The first is, that the clergy, as clergy, and in a civilized community, at least, are, by nature parasitic. They carry out no useful purpose that could not be performed equally well in the character of an ordinary citizen. They are to th[illegible] body politic what a rudimentary orga[illegible] [illegible]dual organism den[illegible] [illegible] fact, coupled wit[illegible] primitive function of miracle w[illegible] in virtue of which they once ruled, [ma]kes them peculiarly dependent upon the popular good will. Hence the pandering to the prejudice of the moment as a means of retaining their hold upon the people. Nor is this all. With the decay of their proper function, the clergy have played to the gallery for an audience. But they have by no means ignored the stalls and boxes. On the contrary, while they have postured for the netertainment of the former, their performance was intended for the benefit of the latter. As Canon Henson says, they have been servile to the dominent force, whether it may have been absolute government, autocracy, aristocracy, or constitution. They have been the hereditary bulwarks of vested interests and class privilege. Their training of the mind was only the preparation for the exploitation of the body. And the manner in which the privileged classes and the clergy have gone hand in hand, the way in which one has encouraged religious belief among the people, while the other has preached obedience to authority and contentment under injustice, are phenomena full of significance to such as read history aright. Thus, from both causes, the clergy have been impelled along the lines of playing to the passions of the moment. First, because their whole welfare is dependent upon the success with which they can gain the support of the more powerful, if sinister, interests in the State, and secondly, because the only way they havve of making their advocacy worth purchasing, is to demonstrate the existance of a large following among the mass of the people.

Judged from a purely social point of view, the existence of the clergy as an organized body is wholly without be quite fair to say they contribute nothing to any of the arts or sciences, as the reply might be made that this is not their function. But as regards morals and religion, we are surely meeting the modern clergy on their own selected ground. Yet what are the facts? So far as religion is concerned almost, if not quite all that we know of the real nature, origin, and development of religion is due to the labors of people outside their ranks. While the clergy havve stood forward as the only accredited authorities on religion, others have stepped forward and, in defiance of clerical opposition, taught the world all that it really knows of the true nature of religion. The efforts of the whole of the clergy as a body has been given to hiding, suppression, or—when this was not possible—minimising or distorting the truth of the matter.

The influence of the clergy on ethic is equally clear aand striking. One need only consult any accessible history of morals to see how insignificant is the part played by the clergy in developing a science of ethics. They have invariably failed as a victory any thesis that [f]ailed at demonstrating the impossibility of reducing human conduct to [s]cience. In the is hardly more praisworthy. They havve, of course, taught the common forms of the common virtues—virtues which, in some form at least, are condemned by none and praised by all. But they have generally ignored those finer developments of character upon which a healthful application of the common virtues depend, with the result that failure is written all over their efforts. Centuries of power and authority have not enabled them to make the people under their control conspicuously truthful, honest, sober, or industrious. Such success as they have met with has been far more in the direction of causing people to refrain from bad conduct through sheer moral cowardice than as an expression of healthy moral development. It is, indeed, too often forgotten that an outward conformity with accepted ethical standards may be as much due to a deficiency of moral character as it is to strength of conviction.

Of the clergy themselves, perhaps the less said the better. Still, it may be safely said that as clergymen—and I am not concerned with them in any other capacity—their general standard of conduct is as low as that of any other educated class of the community —if it is not lower. Mr. John Morley once said that the morals of the Anglican clergy were generally on a level of those people who could see no harm in swindling a railway company or defrauding the revenue. There really was no need to single out the Anglican clergy, since the same qualities characterize all. In their general dealings, in the treatment of opponents, in the circulation of false statements, in the art of saying one thing and meaning another, or of taking payment for preaching one set of doctrines and teaching another, the clergy practice a code of morals that would not not be tolerated in the professional world, and which would in business ruin a man's credit. Catholics and Protestants, Episcopalians and Dissenters, are alike in this. The large portion of the sectarian press devoted to disproof and counter charges is evidence of its widespread character. And the fact that such conduct is taken as a matter of course, as what ont ought to expect, is proof of the real influence of the clergy in their capacity of public teachers.

What the clergy might be is another question. The presence of forty or [fif]ty thousand educated men honestly [illegible] wrong in [illegible] social remedy advo[cated], their concentration of attention on any aspect of social life would be enough. An attempt on the part of such an army to direct attention to any pressing social or political or educational problem would almost alone be enough to ensure the emergence of a satisfactory solution. As it is, such solutions as are found have to be sought in the teeth of prejudice and opposition largely fostered by clerical time-servving and bigotry. The irruption of the clergy into political life means an intensification of all those bitternesses, hatreds, and petty dishonesties that make public life wellnigh intolerable. Lord Beaconsfield is reported as saying that the House of Lords would have reminded him of heaven but for the presence of the bishops. So one might say that the regulations of life would be a tolerably simple affair, but for the influence of our self elected moral guides and counsellors.

NOTES ABOUT VALLEY FORCE

Interesting.. Renuniscence.. of. the ... American Revolution Brought ... From History.

(James B. Elliott.)

It is indeed gratifying to note the fact that we have in the U. S. Senate, one who has studied history of the Revolution and was not unmindful of the service of Thomas Paine and the days that tired men's souls at Valley Forge, and so he is one of the possible candidates for President, he may yet be able to give Thomas Paine's name a place where it belongs or at least remove the stigma that Teddy has placed upon it.

There are two factions struggling for supermecy at Valley Forge. The Religious under control of Rev. Mr. Bulock, who have erected a chapel upon the site of where Washington was found in the snow in a prayful attitude, and the stained glass windows attest the face with pictures. One windoy was christened by a Bishop from virginia, the Rev Robt. A. Gibson. The words inscribed are: "To the glory of God in honor of the unfallen heroism, the Father of his Country, and the brave Virginians who so faithfully stood by him in this Valley."

Not a word about Thomas Paine, or the Rev. Jacob Duche, first chaplain of Congress and the Contential Army, who wrote to General Washington at Valley Forge:—

(Continued on Page 4.)

ECONOMY

Individual Economy Before and Superior to Political Economy.

SELF-GOVERNMENT PRIOR AND SUPERIOR TO STATE GOVERNMENT.

(By D. Webster Groh.)

Like the bigoted self-righteous Christian, who claims himself "saved" and his opponents "vile, hell-doomed sinners," a recent paternalistic Blade-writer showed his abundant "brotherly-love," "comradeship" and respect for others "equal rights" by saying his opponents were "ignorant as a suckling calf," "braying donkeys," "exposing their ignorance," etc., all of which strong paternalistic argument we cordially reciprocate, as it applies a thousand fold more to himself.

His "Political Economy" definitions, explanations and conclusions are "clear as mud." He, who knows and practices nothing of "individual economy," generally "professes" to know everything of "Political Economy"—i. e.: other people's economy—and distribution of their life savings.

He knows not that "time is the most valuable thing in all the world, yet the only thing of which almost all men are prodigal." They resort to expensive "pastimes," games, sports, amusements, "smokes," "booze," "dope" etc., in order to "while away" the precious time, that others gladly spend in productive industry, and then want those other industrious, economical people to share out their life savings with them. They claim the "social system" is all wrong, while it is largely themselves that have "gone wrong," like the drunken man who thought only himself sober and everybody else drunk.

Tobacco, for instance, doubtless injures the nerves, brain and health generally, and is expensive besides, yet very generally used. Few men spend less than twelve cents per week equal to $6.24 per year for it, and many spend 2, 4, 6, 8, [illegible] even ten times that [illegible] many more spend [illegible] for beer [illegible] ver[illegible] whiskey, etc.

But, even only $6 per year is the interest, at 6 per cent, of $100 every year. And, as money on interest, with the interest reinvested yearly, doubles itself in less than 12 years this $6 yearly tobacco expenditure, in the first twelve years would (thus invested) amount to more than $100 cash. Besides, as he who borrows at 6 per cent usually so invests it as to make more than that rate out of it else he would not borrow, tobacco users could probably realize a very much larger per cent out of their tobacco money by using it themselves in much more prfitable ways, thus, perchance, doubling it in half the time or once every six years, which rate, in sixty years would make over thirty times the amount figured below. Figure it out for yourself and see if I'm not right—incredible though it seems.

In the next twelve years, this $100 cash, put on interest, would double itself, making $200 cash, while the twelve year's tobacco-chewing money during that time would again make another $100, which, added to the $200 cash equals $300 cash, in twenty-four years.

The next twelve years the $300 cash would again double itself, making $600 cash, which, added to this twelve year's tobacco money of $100 would equal $700 cash, in thirty-six years.

The next twelve years this $700 cash would again double itself and make $1,400 cash, while this twelve year's tobacco money, added thereto, would equal $1,500 cash, in forty-eight years.

The next twelve years this $1,500 cash would again double itself, making $3,000 cash, which, added again to this twelve years tobacco money, would make $3,100 cash in sixty years, enough to buy a fine home.

So he who chews or smokes but twelve cents worth of tobacco per week, in sixty years chews up and spits away or puffs away in tobacco smoke a $3,100 home. And he who uses twenty cents worth per week in sixty years virtually destroys a $6,200 home, as well as his health, brain and reasoning power besides.

And he who spends for tobacco, beer, etc., ten times twelve cents per week (as many do) in sixty years, virtually more than throws away, ten times $3,100, which equals $31,000—a bountiful fortune. And then he generally wants the viceless to divide up their savings with him, and talks "Political Economy" instead of "individual economy," to throw people off the right track and make them believe his wretchedness is the fault of others instead of himself.

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Make work your worship.

• • • •

True genius often gets lonesome.

• • • •

Perfection can only exist in dreams.

• • • •

The mad rush of life is the pace that kills.

• • • •

Prayer alone can never open heaven's portals unto man.

• • • •

Most men are tending in the other direction and don't want heaven.

• • • •

The extent of human salvation is measured by the size of the contribution.

• • • •

The brain of one man concieves and creates, but the reward falls into the cash box of another.

• • • •

There are few men in the world who really believe that silver lining story until the cloud turns over.

• • • •

Every religi[illegible] only [illegible] tween the sects is the form by which that worship shall be done.

• • • •

When religious presumption and tyranny shall be utterly destroyed and the race made free, then man will worship man and he will cease to worship God with all the attending trimmings.

• • • •

Just to think that the Almighty made man in his own image and then have that image part his hair in the middle and his name on the side is a downward, backward step, calculated to bring on another and perhaps, more perilous flood.

• • • •

Our large cities are crowded with costly churches which raises their golden spires as if to part the clouds, and yet, beneath their very shadows little children must steal and starve while thousands of women are compelled to choose between death and dishonor. Fearful result of two thousand years of Christ. Hell could produce no worse.

• • • •

The tactics adopted by the church to crush those who question or who dare to differ, are making Freethinkers by the million. The day has gone by when men of intelligence will close their eyes and open their mouths to swallow every foolish assertion made by clerical fatheads. These very methods prove that their faith is woefully weak or their very lives are brazen frauds.

• • • •

The city of Peoria, Illinois, has honored Ingersoll with the unveiling of a monument reared in that city to the memory of the Great Apostle of human liberty and peace, but in so doing it has honored itself more. The people of that city have demonsetrated their absolute indifference to the accursed waves of Christian calumny. The world will yet admit that Ingersoll did more than all the preachers of his day to nerve the Eagle's wing for its imperial flight.

• • • •

Thousands of heathen in foreign lands are minus bibles and thousands of heathens at home are without bread? It not bread of better help than bibles could possible be? In spite of this any fraud can build a little turnpike of his own alleged to be leading direct to heaven's gate and he can soon gather about him a crowdof sanctified nonentities who will soon strive to beat him at his own game. This is the way of ortodox religion and it does not appear to be capable of change.

• • • •

The bible is a fruitful source or snake and fish stories; replete with dreadful tales of ghosts and goblins, of giant and chimera dire, but the bear story as given in the experiences of Elisha takes the cake for its atrocity. The eating of forty children by two she-bears did not appear to affect him much for we are told that he looked back upon them and cursed them and for this the Christians give him an opera-bouffe certificate of true Christian Charity.

Little by little we are catching up with the Blade and in two weeks more we hope to have it caught up with the date again. Our readers will have received four or five issues in rather rapid succession and we are now striving to get even with the date. Almost insurmountable obstacles have confronted us. We have fought against great odds. Few complaints were made. The majority of our subscribers seemed to understand the situation. One or two wrote to us about it. A steady increase in the cost of paper and printing materials, shorter hours for printers which means an increase in wage rate, all tended to keep us back. We are still holding our own, however, but as the winter season approaches we want to get the paper before a larger number of readers. Will you help?

• • • •

We want more men and women with courage to do and dare. We want men and women to work in humanity's great cause. We are not underany obligation to find a heavenly grace for every false god that is shattered by the Blade. We donot have to furnish a saint for every sinner held up to scorn and contempt. For every old falsehood felled to earth a new truth will arise and in his we find our greatest work. Let us make up an army of brave men and women who are willing to engage in Freedom's fight and then the work will jump by leaps and bounds.

• • • •

Let us trust that the day will soon come, oh, blessed dawn when intellect will stand upon the grave of orthodox faith. Then, and not till then, can Americans become a band of brothers, the concern of one being the concern of all. Only an Atlas could sustain the world upon his mighty shoulders but we have none in these days equal to the task. Religion and politics have combined to curse the world and the former deserves abolition, the latter a thorough reformation.

GOD AND HIS STORM.

Death and destruction marked the course of a recent storm in Atlanta, during which churches were wrecked and shattered, and these buildings though in different parts of the city, appear to have been shattered most.

The same issue of the paper, the Atlanta Journal, sent us by a friend, gives an account of four churches ruined by lightening and storm, which makes the matter even worse, and, as suggested, disproves the Christian assumption that the church is "built on a rock."

This brings up an old argument of a merciful and loving deity in whose hands the destinies of mankind are held. To destroy saint and sinner alike, without discrimination, [illegible] fire, [illegible] ne. [illegible] most imag[illegible] following every cyclone li[illegible] schoolboy watching the gyrations of a top. He may watch a sparrow fall, but certainly does nothing to prevent, even if he does not promote. We are forced to the conclusion that if God does exist he was born in the stupid brains of negroes along the Upper Nile and from thence oe'r spread the planet like a foul pestilence.

Christian preachers and advocates are wont to perceive the deity in every good act. To them he is the acme of loving and sweet perfection. All powerful. Directs and guides all. He is in the perfume of flowers. In the moonlit aisles and the songs of birds. He is in the golden dawn and crimson setting of the western sun. If god makes all and is over all he is also in the cyclone, the storm, in fire and sword, in pestilence and famine. To be in all things he must take the bad with the good. To be powerful over all things he must accept the responsibility. Assuming the Christian argument to be true he is ,or was, in the storm that swept over Georgia metropolis and guided its course towards the temples that had been erected in his name. If he sought their destruction pure and simple he made an exceptionally clever shot. There is no knowing his motive if he had one. It may have been just for the fun there was in it. On the other hand, as he is said to "love those whom he chasteneth" he might have been giving a practical demonstration of his extreme fondness for the people who worshipped therein. Again, the congregations might have been displeasing him and he wanted to inflict punishment upon them. As he had no telephone communication to enable a direct confab he adopted those means of making them acquainted with his feelings in the premises. In any event, when the Christians argue for a merciful, kind and generous god, while pointing to these disasters and tragedies, they bring their theological ducks to a bad market.

Leaving such disasters to the physical world they are more readily understood. Nature makes no distinctions. A temple is as liable to be struck down by a levin-brand as a bawdy house, a saint is just as liable to fall under it as a sinner. Neither tornado or earthquake turns aside from a crowded city to spend its force upon some barren waste. Well may it be said that by nature's laws we live and by nature's laws we die. Tis they which hold the stars in the eternal courses and send the planets rolling around the sun forever.

True, indeed, the catastrophe that befell Atlanta does not disprove the existence of the Christian deity, but if he does exist, it proves him a demon. He is not only a monster but is destitute of wisdom. It is only by unceasing struggles that the race rises to higher planes of existence and every step we take in the upward march god gets further behind until he is finally left in the starting place of human ignorance. The further we tread the better can we do without him. Had man remained in the Garden of Eden he would have been a chump always. Now that he is compelled to do battle for life, to strive with the beasts of the field, with disease, with hunger and the terrible powers of the elements, he continues to grow in strength and wisdom, until in every truth he becomes the actual Lord of Creation. David is reported to have said that a certain person had said "in his heart, there is no God" but the Blade cannot see in so far as cyclones and human calamities are concerned, that David has, in any sense, bettered himself. Whether the laws of Nature, like Topsey, "j'st growed" or whether they were framed by a divine legislature, their operations are one and the same, and it is upon their immutability that all modern science has been built.

The Christian is entitled to all the consolation he can get for the destruction of the quartette of churches in Atlanta but he will have a hard time praising god for sending such a disaster upon them.

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RELIGION A COWARD.

That a college training adds to a reverential feeling toward god on the part of the thinking student, is the latest offering of selfish conceit upon the altar of religious faith.

The suggestion is an emanation from the brain of Dr. Phillipson, of Cincinnati, in a recent baccalaureate sermon preached before the Ohio State University, at Columbus. As was to be expected in such an instance, the preacher took for his subject the "Harmonie relation of science and religion" and from such a title we can infer enough. It was a natural effort to save his creed from destruction because of the strenuous weaning that follows a higher education.

In the first place the very subject implies a disagreement between science and religion. In the second place it is only religion that is forever prating of harmony. On this subject science is indifferent. It follows its appointed course, brings the unknowable into the realms of the known and cares not what gigantic errors are exposed. It is as indifferent as regards religion as it is concerning the individual. Science can make facts. It demonstrates them. It does not undertake to make one fact for the laity and another for the benefit of those who get their bread and butter by preaching the gospel or orthodox faith. When the fact is made known it is given to all and those things that have theretofore stood in the way of truth must stand aside or be made to suffer by contact.

No fact has been given more perfect demonstration than that the spread of education has weakened religion in every aspect, material as well spiritual. Education does not make for humility but it makes the possessor proud in his knowledge of the things that are and enables him to draw the line between them and the things that are not. Instead of causing an increasing [illegible] God it removes God [illegible] gress [illegible] not a creature made [illegible] fallen, and this, at the very [illegible] brings a direct and immediate conflict between education and religion and leaves science the conqueror of all.

Assuming that a perfect harmony did exist between science and religion, that very harmony would be capable of demonstration. It would then be made a matter of common knowledge. Science can do without religion. It is better off without religion. On the other hand religion needs the aid of science to keep it from falling into public disfavor and disrepute. For these reasons science pursues its course independently. Religion is forever seeking a truce, a patched peace. Religion opposed and condemned science. It put to death the very intelligence which sought to promote and promulgate it. Steadily and persistently science plodded along, gave practical demonstrations that all so-called divinely revealed religions were palpable frauds, and now religion turns face about and seeks to adopt science as its very own and maintain there is no discord.

In his heart of hearts Dr. Phillipson knows there is not the slightest harmony between science and religion. Science knows no God. Religion must have one. The arguments sought to be made brands religion as an arrant coward afraid to move alone. There is much force in the suggestion that the need for bread and butter is a greater incentive than the love of God and instead of being "moved by the spirit" Dr. Phillipson was moved by the need for grub. Religion exists on miracles and martyrs. Of the first it has plenty. Of the latter galore, so long as gold reaches the pocket. The former are the pratings of false prophets, the latter are made up of fools. When science grew strong miracles disappeared and religion went with them. Religion cannot exist without miracles. A religion minus miracles is worse than useless. Even with miracles it is of no value to mankind. Dr. Phillipson knows all this but he declnes to tell it. To do so would be to draw from his source of wealth. In the end he might have to work. Necessity impels religious dishonesty and Dr. Phillipson needs considerable protection. His faith must be sustained at any cost and science is relied upon to serve that end.

No fact has been better demonstrated than that when science steps in God takes a back seat. This has been true since the age of science dawned upon the earth. It will continue so for all time. A universally scientific people would know not god. There would be no need for him. All that now remains of God is that much of the physical and material universe unexplored by man. God is simply the unknown. Every step in knowledge. Every new fact brings the unknown into the realms of the known and God gets less and less. Both geology and astronomy have done away with god. These sciences have exploded the bibical theories and all the god notions that have existed in the brain of man. All the earthlore and solar explorations yet to be brought into the realm of the known will still prove god, a non-essential in the economy of the universe.

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CATHOLICISM AND EDUCATION.

Exclusive instruction is the method of education now advocated by the leaders of the Romish hierarchy in America as a means of the end that children born of Catholic parents may not grow up ont of the faith.

This is an exemplification of the old doctrine that if a priest can retain control of the education of a child until it becomes of more mature age, capable of reasoning even to a slight extent, no matter what becomes of him in after life, the evils of superstition have found root in his heart and the influences of that early training will last him through all his years.

Education, to be effective, must be secular and non-partisan. It must teach the universe as it is and not give fanciful religious theories concerning it. It must not be religious or non-religious. The only safe course to pursue is to ignore religion altogether.

Archbishop Quigley, of Chicago, a Romish prelate addressing a number of Catholic educators in that city, recently said:

"Our system must be Catholic, not at all a compromise with any other system—exclusively and horoughly Catholic. We must give our whole hearts and souls to this work. Catholic education is necessary for the preservation of the church and for the presevation of the nation itself."

"We must strive to keep it aloof from the interference of outside systems. It is the only Christian education in the world, and it is the Catholic system of education that s going to save the world. We must save it from contamination; we must not allow interference by legislation."

We presume the advice is all right from a purely Catholic standpoint but is certainly un-American. The principle underlying all education is that the children shall first be taught to become good citizens without regard for this or that church or religious institution. Upon such advice as that above given children are to be instructed solely with a view to making them the devotees of a religious faith and citizenship is but an after consideration. In fact citizenship is to be subordinated to that of creed.

The movement does not belong to Catholics alone. The protestant world is equally as obnoxious in matters of education. Both factions realize the value of children and the desire to manufacture material for the priests and clergy to operate upon leads them to a meddlesome interference with our public system of education.

But what does Archbishop Quigley mean when he says, "We must not allow interference by legislation?" Would he advocate that the [illegible] of his church set at defiance the statutor[illegible] [illegible] education would he dare to [illegible] will by refusing to obey the law[illegible] [illegible] be made for one class alone as against another or different classes where the line of demarcation is but of a religious character. A law is enacted for all. It must operate on all alike. When the popular will has been expressed through legislative enactment, whether it be merely theory or actual practice, all must become subservient to that law and one class of citizens cannot be permitted to evade that law whether by chicanery or by open and overt act. A Catholic parent may perfer to pay for the education of his child in a parochial school rather than send him to the public school, and it is his plessed privilege to do so, but there is no religious sect in this country that is powerful enough, to openly and wilfully resist legislative interference with religious instruction when the people are fully determined that such instruction is a menace to the public welfare.

Archbishop Quigley speaks bold enough in front of his hearers but he would not tell the same tale to Uncle Sam and have the latter really believe that he meant it.

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THE SPIRITUAL STATUS OF HARRY ORCHARD.

As predicted by Will Daly, a few weeks ago, the Christian world is now all agog over the physical and spiritual fate of Harry Orchard, the star witness in the Haywood case now on trial at Boise, Idaho, whose alleged conversion has brought them to an undesirable condition of apology and explanation.

The numerous black crimes to which Orchard confessed himself guilty stamps him as a felon, a monster of the most hardened type, a very devil in human form. Yet, true to Bible teachings, he is not beyond the pale of salvation. He is entitled to all the benefits of Christ's crucified bill of indemnity. Vile sinner as he is and was, there is hope for him so long as the lamp holds out to burn. He was taught ,probably in his childhood, that though his sins be scarlet, believing on Jesus, they should be washed and made as white as snow. Then again he was gladdeed with the consolation that more joy was created in heaven over one sinner, who repented, and was saved, than over ninety and nine who are righteous. Considering the enormity of the crimes confessed to by Orchard, committed by him, then the joy in heaven over his conversion and ultimate salvation must be beyond description.

Now the religious papers are discussing his spiritual status. There is no question as to his responsibility before the statutory law. The advocates of religion, however, seem to be hopelessly divided as to his ability to evade responsibility, even in the sight of the forgiving god they pretend to worship. The Presbyterian Banner, of Pittsburg, speaking for the religious press, as a whole, admits that they will feel somewhat relucta[illegible] to make much

over Orchard's alleged conversion, and for very obvious reasons. Failing to find argument from a religious point of view of Orchard's right to become converted and his right to all the clemencies and evasion of responsibilities therefor, the Banner, while saying nothing as to how Orchard should stand in the eyes of the law, gives the following as its view of the religious aspect of the case:

"Accepting the sincerity of Harry Orchard in his confession, as with our present light we feel bound to do, he presents another marvelous instance of the forgiving power and transforming grace of our Lord Jesus Christ. That he is dripping with blood and covered with infamy does not in the east shut him out as a penitent from the throne of mercy. Skeptical men of the world may sneer at this and say it turns our religion into an absurdity, but we know it is the glory of the Gospel of Christ that he can cleanse the vilest sinner and the wickenest criminal into purity and peace. Harry Orchard's confession does not wipe out his wickedness of release him from paying the penalty of his crimes; but it enables God to forgive him and make him a new man. And as to penalties we leave that matter to the authorities of the State and to the mercy of God."

This is in strict accord with orthodox teachings and the Banner is to be commended on its candor. There is no warrant in the teachings of the Christian religion for turning Orchard down and keeping him out of heaven though he could swim in the blood of his victims on earth. True, those unfortunates were not accorded time for repentance. They are in hell. The hand of Harry Orchard sent them there. Orchard has repented and he must be saved. A celestial crown of spotless glory and a monster harp of gold awaits him over there. Right well did the editor of the Banner know that "Skeptical men would sneer" at such a statement. Think of it. What a license for black crime! No moral responsibility save such as is provided for by statute, man-made law. While the Banner argues that the confession of Orchard does not wipe out the wickedness of his criminal acts, yet God can and will forgive him and make of him a new man. Being God why did the deity fail to make him good in the first instance? Being god why did not the deity make him a "new man" before he committed the first crime to which he has made confession? Why not spare those lives and direct and guide Harry Orchard into a righteous path? God could do it or the Christian religion is a living lie. Having the power to do it and failing to use it stamps this god as a monster too cruel to be longer, tolerated much less worshipped, by honest men. If there is a God made hell even that is too good for a man of the Orchard stripe.

Could it have been possible that Harry Orchard could have been educated in the principles and philosophy of Freehought he would have been a f[illegible] man all through his miserable life. Freethought would have taught him that the responsibility of his every wrong could not be escaped, he would have to face them himself. [illegible] could save him from such a responsibility. That for every wrong done Nature demands ample compensation, a just balance of the scales. Too much religion. Too little Freethought. These made Harry Orchard what he is.

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SUNDAY PAPERS AGAIN.

The Sunday newspapers are disreputable.

So says Dr. David J. Burrell, of New York.

And why does he make such a statement?

Simply because it is a business proposition as the newspaper keeps many a man from church.

Dr. Burrell asserts that the newspapers do not exercise an educating influence.

And why?

Because they come in personal competition with his contribution box.

Dr. Burrell says their claims are amusing.

Not more so than his own explanation and statement, for every thinking persons knows the motive that induced the Doctor's statement and that is just as amusing as it absurd.

Let it be understood that Burrel is a doctor of divinity and not a doctor of medicine. Burrell prescribes prayer instead of pills, miracles instead of medicine. Doubtless he would like to see all other churches closed by law, save and excepting his own. My. What a picnic he would have all to himself.

The Sunday newspapers have long been a bone of contention with the orthodox clergy. So have Sunday excursions and Sunday picnics. It must be gall and wormwood for Burrell to see a large boat load of happy men, women and children steaming across New York harbor to one or other of the big pleasure resorts, anxious and glad to escape the torrid heat of the city and enjoy the cooling breeze that blows on old ocean's shore. What right has humanity to be happy while a Burrell exists among them? Give up pleasure and happiness. Down upon your knees before Burrell. Confess that you are a miserable sinner and don't forget to chip in when the box is passed round your way.

The Sunday paper does not claim to be religious. It would cease to be a newspaper if it was religious. If it was religious men would not want it. Burrell is religious and men do not want him. That is why they patronize the papers and refuse to patronize Burrell. That is what hurts Burrell and it makes him squeal. A paper has but two functions to perform. It is a mirror in which a community sees a reflection of its own image. It is a purveyor of news and a medium of communication between the people. Burrell wants the people to communicate only with him and he wants that communication to be substantial.

Thanks, Burrell. Your information is not desired. It was not asked for and it comes too late. The people prefer the Sunday papers to the Sunday preacher and it is only the business end of it that induces you to raise such a howl at this season.

THE FINAL SLEEP.

Current literature apears to be indulging in much serious contemplation of the realms of psychology, as governed by applied science and is gradually treading upon the domain of religious faiths, shattering them right and left. The analogy between sleep and death has been previously dealt with. It is not a new subject and has been presented in its many and various phases. As a matter of fact such is the conclusion of the best scientific thought.

There can be little doubt that tired people naturally long for sleep from which healthful rest is obtained, and the logical, we might say, analogical, presumption arises, that very aged and infirm people as naturally and instinctively long for death. But for the dark terrors with which it has been surrounded by a morbid religious faith there would never have been the slightest terrror attaching to death, but the grave uncetainties of the path, if any, that lies beyond, has filled human hearts with dread and despair, where a loving welcome should have been extended.

It is not our purpose to take up for discussion the philosophy of life and death, or to attempt to delve into the common religious arguments pertaining to the subject, but to allow a recent contributor to Harper's Weekly on the subject of "Studies of Natural Death" to furnish a few facts which, he declares, have come under his personal observation. The writer, Prof. Metchnikoff, says:—

"It may be supposed that as in sleep an instinctive need of rest is manifested in natural death is manifested man's instinctive aspiration toward deaht."

"Monsieur Yves Delage, a well-known zoologist, in an analysis of my studies upon human nature, expresses his doubts as to the existence of an instinct serving neither for the preservation of the individual nor that of the species. In his mind the idea of he instinct of death is nonsense. I can not share the view of my learned critic. Both in man and in animals many harmful instincts are known to exist which have nothing to do with insuring life or reproduction. To this class belong the anomalies of the sexual instinct, so frequent among mankind, as well as the instinct which impels parent to devour their young, or that which attracts insects to the fire, These instncts are for the greater part injurious to the individual and the species.

"The idea that this instinct of natural death is in all probability accompanied by as peaceable and pleasant a sensation as can be conceived will still further increase its beneficent effect upon humanity. We have no precise knowledge with regard to this sensation, but the few data possessed upon accidental death permits a conception of its agreeable nature.

"It is undeniable that in a great many cases of death, su[illegible]lly witness, the cessation of [illegible] painful sensations. There [illegible]idents in which [illegible] own [illegible] fever, wh[illegible]d in a short space of time fallen more [illegible] one degrees below normal, we were conscious of a sensation of extraordinary weakness, resembling no doubt that which foreruns death. As a matter of fact, the sensations was grateful rather than painful. In two cases of poisoning by morphine the sensation was as agreeable as possible: a gentle faintness, accampanied by such lightness of body that one felt as if afloat in the air.

"Those observers who have given their attention to the sensations of persons who have narrowly escaped death reports facts of the same character. Professor Heim, at Zurich, has given an account of a fall during a mountain climb, in which he came near losing his life, and accounts of other accidents of the kind befalling Apline tourists. In every case he has described an attendant feeling of beatitude.

"If in cases of death by illness we meet this sensation of beatitude, all the more might it be expected in natural death. Preceded by the loss of the instinct of life and the acquisition of the instinct of natural death, the latter must be held to be the best ending, in acordance with the true principles of human nature.

"We do not pretend to offer the reader a complete doctrine of natural death. This chapter upon the science of death is hardly more than begun, but it is already beyond question that the study of the phenomena of natural death in the vegetable and animal world, as well as among humankind, will furnish information of the hightest interest from the standpoint of science and of humanity."

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Wise, indeed, is that man or woman who does not try to monkey with destiny.

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How many wine bibbers are actually made at the Christian communion table?

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The crowd is always willing to stand by and holler "Sic 'em" but it take courage to turn and pitch in.

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Religion has never encouraged education but it has existed concurrently with it and then claimed it as its own progeny.

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When you don't know anything keep it to yourself.

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Many men try to play hookey from the school of experience.

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To sound your own praise does not drown the voice of conscience.

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Cold logic is too much for orthodoxy.

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Heaven and hell are of our own manufacture.

PAUL

AND NOT JESUS

Was the Real Founder of the Christian Form of Faith, According to the Theories of Professor Pfleiderer.

GERMAN SCHOLAR DISCUSSED BY A PROTESTANT.

The character and nature of Jesus, the son of Joseph and Mary, as far as it can aect the religious world, is still a matter of interest and doubt, and the orthodox leaders are stirred to the innermost circles by reason of the recently published views, on this subject, of Prof. Pfleiderer, of the University of Berlin.

The clergy of Europe have been amazingly silent upon the subject, but has fallen to the lot of one, W. S. Lilly, hitherto unknown, to briefly summarize the German scholar's writings. From the Literary Digest the following summary is taken. It will be worthy of a close study as showing the fallacy of Christian claims. He says:

"His sources for the history of Christ are first those Epistles of St. Paul, which he considers genuine, and the three older Gospels attributed respectively to St. Mark, St. Luke, and St. Matthew; that it the chronological order in which he puts them. To the Gospel according to St. John he will not allow any biographical value whatever; he pronounces it to be a work of didactic theology (Lehrschrift), composed about the middle of the second Christian century. St. Paul's account of the earthly life of Christ is, of course, meager. Unlike the other apostles, he never walked with the Master, or sat at his feet, or listened to his words. What he knew of the man Christ Jesus was from tradition. It was 'the Lord from heaven' that was directly manifested to him in a vision on that memorable journey to Damascus; and his work, Professor Pfleiderer judges, was through his teaching as to tne Spirit of Christ, and ethical character. Hence the need of its indwelling in Christians as members of Christ, to transform the conception of a Jewish Messianic kingdom, which dominated the minds of the primitive brotherhood, into the ethico-religious Kingdom of God established on earth in righteousness, peace, and joy in the Holy G[illegible] But—I am still quoting the Pro[illegible] —this separation between the et[illegible] mythical form of a spiritual being, (uberzeitlich) Spirit of Christ and the historical person Jesus, [illegible] the clothing of that ideal principle in the come down from heaven to earth and made man, opened the way to the Gnostic speculations whose growth in the second century threatened to dissolve Christianity into visionary images and to evaporate its historico an ampler history of Christ than that which was furnished by the slight and fragmentary references in the Pauline writings. That need the three older Gospels aimed at supplying. They were composed, the Professor continues, in post-Pauline times, indeed, and partly under the influence of Pauline thought; but their foundation was the tradition of the primitive fellowship of disciples as to the life of Jesus; or, as another learned writer has observed, we have in them reminiscence, guided by faith, and prompted and shaped by the circumstances and conditions of the writers."

"Professor Pfleiderer, then, depicts Christ for us as a Jewish peasant, the son of Joseph the carpenter and Mary, and deems that the earliest historical incident in his career is his baptism That the preaching of repentance and of the approaching advent of the Kingdom of God by St. John Baptist had deeply impress him is evident, the Professor observes, from the fact that after the imprisonment of the saint he himself delivered the same message: 'Repent, for the Kingdom of Heaven is at hand. But though the message sounded the same —I am still quoting Professor Pfleiderer—the spirit in which it was delivered was different. Christ was no mere preacher of penance. His preacing was the immediate outcome of his own heart, strong in faith and glowing with love. It was a glad message of deliverance to the weary and heavy-laden, to the captive and the opprest. It was the revival (die Wiederbelebung) of the best spirit of the prophets; the spirit of Hosea, of Jeremiah, of the younger Isaiah; and it was addrest specially to the poor, the suffering, and the sinful who were dear above all others to his compassionate soul."

"What, then, the Professor continues, did Christ mean by 'the Kingdom of Heaven,' the near advent of which was proclaimed as a reason for repentance? The two meanings now currently attached to the expression, he tells us, would have been quite alien from the thoughts of Christ's countrymen. They would not have understood the conception, whether of a kingdom of blest souls beyond the grave, or of an earthly but spiritual polity of men, dwelling in true religion and virtue. Nor did Christ himself ever explain the words in either of these senses. He thinks that Christ meant by the words what his hearers must have understood his to mean, and what St. John Baptist clearly had meant—the miraculous establishment, hoped for by all pious Jews from the time of Daniel, of a new and better order of things on earth, and especially in Judea whereby the misery of the world should be healed. He conceives of Christ not merely as a religious and ethical teacher, but as a political reformer; of the promised Kingdom of God as a social revolution in favor of the poor and the oppressed; and he quotes those most striking verses in the Gospel according to St. Luke, in which this seems to him clearly indicated: 'Blessed are ye poor, for yours is the Kingdom of God; blessed are ye that hunger now, for ye shall be filled. But woe unto you that are rich, for ye have received your consolation; woe unto you that are full, for ye shall hunger. He quotes also other passages as favoring that view; such as: 'Fear not, little flock, for it has pleased your Father to give you the kingdom'—a promise repeated in fuller form at the Last Supper."

"Let me now exhibit what he holds as to Christ's own conception of himself and his work. The Professor confessses that the question is a difficult one(because the evangelical narratives are colored by the thought of an age later than that of the events which they profess to relate. But he is of opinion that if we look at it from a historical point of view, we may be sure that Christ was not conscious of any superhuman origin or existence. Christ entered upon the career of prophet, like the Baptist before him; he labored as teacher and healer among his fellow countrymen, like others before and with him; his power over sick souls and bodies, however wonderful it seemed, was no unconditioned almighty power—it was conditioned by the faith of the sick, as clearly appears from a passage in St. Mark. In like manner his prophetic knowledge was not unlimited. The hour of the advent of the promised day of salvation the Son knoweth not, but only the Father. He declines the attribution of ethical perfection: 'Why callest thou me good? No one is good but God alone.' He prays to God, his Father, as he taught his disciples to pray. He claimed to be the Son of God only in the same sense in which all good men are, and recognized those who do the divine will as his brothers and his sisters. Professor Pfleiderer thinks, then, that the genuine human self-consciousness of Christ may unhesitatingly be asserted, on the authority of the older evangelists, as a safe historical fact."

WHAT

PRODUCES THOUGHT

Reason and Consistency Should Not be Immolated Upon the Altar of Popular Sentiment.

WHY MEN THINK AND WHAT THEY THINK.

(By E. J. Shellhous.)

By reading two articles in a recent isssue I was led to ask the above questions. Why do we continue to immolate reason and consistency upon the altar of popular sentiment? For the last few years there have sprung up a class of New Thoughters who, in order to support their theories, invariably misquote the proverb "As a man thinketh in his heart, so is he," by omitting the phrase "in his heart," which in scripture means feeling. In Webster's Dictionary, after giving the definition of the physical heart, there are over a hundred words in which the word heart, in compound words, means some kind of feeling. We have another proverb: 'Seest thou a man wise in his own conceit, there is more hope of a fool than of him." Also good scripture.

If the modern construction of the proverb "As a man thinketh, so is he," be true, then the man in the last proverb is a wise man. Such is the quoted proverb leads! We certainly have more hopes of a wise man than we do of a fool.

Why does a man think at all? Is absurdity to which the popularly it the thinking that makes him think? To be plain and simple (as all truth is when clearly apprehended) thought is that of which one has been thinking. Webster says: "Think v. t.: To conceive, to imagine, to believe, to consider, to seem or appear." These are genuine Saxon phrases and are euivalent to "it seems to me." "hinking it a mental operation aroused by some feeling. Stultify the feelings by an anesthetic, and there is no trace of thinking. Thinking is the eect of a cause; therefore, it cannot be a cause. The cause is feeling aroused. This awakens consciousness which is the seeming of the feeling.

If we will stop to think this will appear self-evident. In ethics the self-evident fact is: Feeling gives rise to the seeming of reality in what is felt. What we think is what we feel, but the world has it: What we feel is what we think. We could not think without thinking of something that is not thought. One of the masters says: "There is the doctor of divinity, the doctor of laws, the doctor of medicine, the doctor of politics, the doctor of education, and numerous physicians of lessser renown and prominence, all busily engaged inn cauterizing and veneering diseases on the social body. There is no cure for them so long as mankind refuse to abstain from the causes that produce them." If these writers would explain what makes a man think what he does think they would have gone one step in the solution of the problems of life.

In the light revealed by the action of the mental forces, the meaning of the proverb rst quoted is: "As a man feels, so he is to him, but not as he really is." The feelings are unconsciously developed by the stimulus of environment during infancy, childhood, youth, and adolescence. The feelings are conscious sensations and every mental operation is a sensation in consciousness. Consciousness is thought—the seeming, the appearance of things. That seeming is taken for the reality; but it is only the conception of the reality. The conception of a thing is not the thing itself.

For thousands of years the world was deluded by accepting the geocentric theory. If one, five hundred years ago, would have declared that the theory is false, he would have ben denounced. If he disputed the conception of sunrise and sunset, he would have thought an idiot. Copernicus was excommunicated for saying this. The people in those days knew that the sun rises and sets, ust as New Thoughters know that thought makes the man what he is. Appearances though not false are often delusive. It was appearances that deluded the ancients in regard to the geocentric theory. It is the seeming of the reality of things, the consciousness of which is awakened by arousing the feelings that deludes the New Thoughters. In other words, they take the conception of things for the things themselves; and make as big a blunder in ethics, as one would make in physics, if he declares and insists that the idea of a horse is a horse.

WAR CONTINUES!

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All the above in 2, 3 or 4 ounce silverine cases, prepaid. In silver, or gold filled, screw cases, accompanied by manufacturer's and my guarantee for 20 years, $3, or in hunting case, $5 more. In 25 years screw case, $5, or in hunting case $8.50 more than in silverine case. In solid gold case $10 to 50 more

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OTTO WETTSTEIN

La Grange, Cook Co., Ill.

THINKS SOUL HAS WEIGHT

Continued from first page.

ter death the platform opposite the one in which lay the subject of the test fell suddenly, Dr. Macdougall says. The figures on the dial index indicated the diminishment in weight.

Dr Macdougall told of the results of his experiments, as follows:

"Four other physicians under my directions made the first test upon a patient dying with tuberculosis This man was one off the ordinary type of the usual American temperament, neither particularly high strung nor of marked phlegmatic dispositions. We placed him, a few hours preceding death, upon a scale platform, which I had constructed and which was accurately balanced. Four hours later with five doctors in attendance, he died.

"The instant life ceased the opposit' scale pan fell with a suddenness that was astonishing—as if something had been suddenly lifted from the body. Immediately all the usual deductions were made for physical loss of weight, and it was discovered that there was still a full ounce of weight unaccounted for.

"I submitted another subject afflicted with the same disease and nearing death to the same experiment. He was a man of much the same temperament as the preceding patient and of about the same physical type. The same result happened at the passing of his life. The instant the heart ceased to beat there was the suden and almost uncanny diminishment in weight.

"Ass experimenters, each physician in atendance made figures of his own concerning this loss, and, at a consultation, these figures were compared. The unaccountable loss contined to be shown.

"But this was less remarkable than what took place in the third case. The subject was that of a man of larger physical build, with a pronounced sluggish temperament. When life ceased, as the body lay in bed upon the scales, for a full minute there appeared to be no change in weight. The physicians waiting in the room looked into each other's faces silently, shaking their heads in the conviction that our test had failed.

"Then suddenly the same thing happened that had occurred in the other cases. There was a sudden diminution in weight, which was soon found to be the same as that of the preceding experiments.

"I believe that in this case, that of a phlegmatic man, slow of thought and action, the soul remained suspended in the body after death, during the minute that elapsed before it came to the consciousness of its freedom. There is no other way of accounting for it, and it is what might be expected to happen in a man of the subject's temperament.

"Three other cases were tried, including that of a woman, and in each it was established that a weight of from one-half to a full ounce departed from the body at the moment of expiration."

VALLEY FORGE

Continued from first page.

London, Oct. 8, 1776.

Dear General:

"Should this letted find you in council or field, I beg you to retire and reflect on its impatent contents. The most respectable characters you have will draw themselves from your support and are suceeded by a great majority of 'illiberal and violent men' that you ars a gentleman would disdain to associate with.

Bankrupt attorneys and near of dispair fortune are yourcolleagues. * * * * As to your army I ask you sir, look at its condition, drawn from the lowest ranks of New England, ruffians, without principle, prestage or discipline, and liable to desert you at any moment. How many of such a molly array could you associate with or ask to a seat at your table. Oh sir, let no false ideas of worldy or private duties influence you to continue so hopeless a struggle, recommend to congress at once the immediate necessity of recending the hasy and ill advised Declaration of Independence. By such a course your character will rise in the estimation of the virtuous ,and your name will shine with luster in the annuals of history."

Rev. Jacob Duche, pastor of Christ Church Philadelphia, who was a brother in law to Bishop White, who preached a sermon against Gunds Infidel College.

To the credit of Gen. Washington when he received this letter he summoned his secretary and dictated a caustic reply and ordered the troops to dress parade and Paines common sense and Crisis were read by the Chaplain of every regiment. This may be news to Rocsevelt but it is History to all but students in Theological Colleges.

JAS B. ELLIOTT, SEC.
Paine Association of U. S.

NINTY-FOUR PER CENT

But a Blade Writer Undertakes to Show D. W. Groh is in Error.

(By Dennis Leahy.)

D. W. Groh's latest is real good. The question is great. If labor only gets 8 per cent of the annual product, capital must get 92 per cent. As money can be borrowed for 6 per cent why not borrow money, and rent land on the halves and secure 94 per cent. Suppose we swing that proposition around. If money can be borrowed at 6 per cent then capital only earns 6 per cent leaving 94 per cent for labor. How does that look? Suppose some socialist acted on D. W. Groh's suggestion and borrowed money at 6 per cent and rented land on the halves. And suppose he escapes the green bug and the boll worm and the crab gross not to mention bad seasons. And makes a crop. 50 per cent goes to the landlord the first dash out of the box. That knocks an awful hole in the 94 per cent. D. W. forgot that 50 per cent in his calculations.

The trusts control everything. So say the democrats, and of course they know. John D. Rockefeller admits that one of his trusts clears 40 per cent. That comes out of the annual producet. The tenant must pay the merchants rent and taxes as they form part of the cost of the goods. Then he 6 per cent and the principle must be returned to the bank. How much of the 92 per cent is left to the socialist?

Some solcialists are athiests no doubt. It is to be hoped they are all nationalists . If they are they won't monkey with D. W. Groh's generous suggestion. Money is not capital. It is merely an order on the market. Capital is wealth used to increase the effectiveness of labor. Landlords, speculators, monopolists and politicians gather in the effectiveness leaving nothing for labor.

But whats the use? The anti does not know, "and now we know he never can know, and never can understand."

BIBLE

NOT A MORAL GUIDE

Only Intelligence can be Trusted [illegible] Guide Men Through Life While Bible is Decidedly Immoral.

THOUGH DEAD OUR HERO STILL SPEAKS

Following is a reproduction of an article from the brain of the great Freethought leader, the late Col. Ingersoll. It has never been answered by an advocate of religion and the Blade challenges controversy—

You ask me what I would "substitute for the Bible as a moral guide."

I know that many people regard the Bible as the only moral guide and believe that in that Book only can be found the true and perfect standard of morality.

There are many good precepts, many wise sayings and many good regulations and laws in the Bible, and these are mingled with bad precepts, with foolish sayings, with absurd rules and cruel laws.

But we must remember that the Bible is a collection of many books written centuries apart, and that it in part represents the growth and tells in part the history of a people. We must also remember that the writers treat of many subjects. Many of these writers have nothing to say about right or wrong, about vice or virtue.

The book of Genesis has noth about morality. There is not a line in it calculated to shed light on the path of conduct. No one can call that book a moral guide. It is made up of myth and miracle, of tradition and legend.

In Exodus, we have an account of the manner in which Jehovah delivered the Jews from Egyptian bondage.

We now know that the Jews were never enslaved by the Egyptians, that the entire story is a fiction. We know this, because there is not found in Hebrew a word of Egyptian origin, and there is not found in the language of the Egyptians a word of Hebrew origin. This being so, we know that the Hebrew and Egyptians could not have lived together for hundreds of years.

Certainly Exodus was not written to teach morality. In that book you cannot find one word against human slavery. As a matter of fact, Jehovah was a believer in that instition.

The killing of cattle with disease and hail, the murder of the first-born, so that in every house was death, because the king refused to let the Hebrew go, certainly was not moral; it was fiendish. The writer of that book regarded all the people of Egypt their children, their flocks and herds, as the property of Pharaoh, and these people and these cattle were killed, not because they had done anything wrong, but simply for the purpose of punishing the king. It is possible to bet any morality out of this history.

All the laws found in Exodus, including the Ten Commandments, so far as they are really good and sensible, were at that time in force among all the peoples of the world.

Murder is, and always was, a crime and always will be, so long as a majority of people object to being murdered.

Industry always has been and always will be the enemy of larceny.

The nature of man is such that he admires the teller of truth and despises the liar. Among all tribes, among all people, truth telling has been considered a virtue and false swearing or false speaking a vice.

The love of parents for children is natural, and this love is found among all the animals that live. So the love of children for parents is natural, and was not and cannot be created by law. Love does not spring from a sense of duty, nor does it bow in obedience to commands.

So men and women are not virtuous because of anything in books or creeds.

All the Ten Commandments that are good were old, were the result of experience. The Commandments that were original with Jehovah were foolish.

The worship of "any other god" could not have been worse than the worship of Jehovah, and nothing could have been more absurd than the sacredness of the Sabbath.

If the commandments had been given against slavery and polygamy, against wars of invasion and extermination, against religious presecution in all its forms, so that the world could be free, so that the brain might be developed and the heart civilized, then we might, with propriety, call such commandments a moral guide.

Before we can truthfully say that the Ten Commandments constitute a moral guide, we must add and subtract. We must throw away some, and write others in their places.

The commandments that have a known application here, in this world [illegible] eat of human obligations a[illegible] the others have no basis in [illegible]r experience.

Many of the regulations found in Exodus, Leviticus, Numbers and Neuteronomy, are good. Many are absurd and cruel.

The entire ceremonial of worship is insane.

Most of the punishment for violations of laws are unphilosophic and brutal......The fact is, that the Pentateuch upholds nearly all crimes, and to call it a moral guide is as absurd as to say that it is merciful or true.

Nothing of a moral nature can be found in Joshua or Judges. These books are filled with crimes, with massacres and murders. They are about the same as the real history of the Apache Indians.

The story of Ruth is not particularly moral.

In first and second Samuel there is not one word calculated to develop the brain or conscience.

Jehovah murdered seventy thousand Jews because David took a census of the people. David, according to the account, was the guilty one, but only the innocent were killed.

In first and second Kings can be found nothing of ethical value. All the Kings who refused to obey the priests were denounced, and all the crowned wretches who assisted the priests, were declared to be the favorites of Jehovah. In these books cannot be found one word in favor of liberty.

There are some good Psalms, and there some that are infamous. Most of these Psalms are selfish. Many of them are passionate appeals for revenge.

The story of Job shocks the heart of every good man. In this book there is some poetry, some pathos, and some philosophy, but the story of this drama called Job, is heartless to the last degree. The children of Job are murdered to settle a little wager between God and the Devil. Afterward, Job having remained firm other children are given in the place of the murdered ones. Nothing, however, is done for the children who were murdered.

The book of Esther is utterly absurd, and the only redeeming feature in the book is that the name of Jehovah is not mentioned.

I like the Song of Solomon because it tells of human love, and that is something I can understand. That book, in my judgment, is worth all the ones that go before it, and is a far better moral guide.

There are some wise and merciful Proverbs. Some are selfish and some are flat and commonplace.

I like the book of Ecclesiastes because there you find some sense, some poetry, and some philosophy. Take away the interpolutions and it is a good book.

Of course, there is nothing in Nehemiah or Ezra to make men better, nothing in Jeremiah or Lamentations calculated to lessen vice, and only a few passages in Isaiah that can be used in a good cause.

In Ezekiel and Daniel, we find only ravings of the insane

In some of the minor prophets there is now and then a good verse, now and then an elevated thought.

You can, by selecting passages from different books, you can make a very bad creed.

The trouble is that the spirit of the Old Testament. its disposition, its temperament. is bad, selfish, and cruel. The most fiendish things are commanded, commended, and applauded.

The stories that are told of Joseph, of Elisha, of Daniel and Gideon, and of many others, are hideous; hellish.

On the whole, the Old Testament cannot be of moral (j"ot dPareJ cannot be considered of moral guide.

Jehovah was not a moralgod. He had all the vices, and he lacked all the virtues. He genreally carried out his threats, but he never faithfully kept a promise.

At the same time, we must remember that the Old Testament is a natural production, that it was written by savages who were slowly crawling toward the light. We must give them credit for the noble things they said, and we must be charitable enough to excuse their faults and even their crimes.

I know that many Christians regard the Old Testament as the foundation and the New as the superstructure, and while many admit that there are faults and mistakes in the Old Testament, they insist that the New is the flower and perfect fruit.

I admit that there are many good things in the New Testament, and if we take from that book the dogmas of eternal pain, of infinite revenge, of the atonement, of human sacrifice, of the necessity of shedding blood; if we throw away the doctrine of non-resistance, of [illegible] enemies, the idea that prospe[illegible] the result of wicked[illegible] erty is a [illegible] if we th[illegible] the good, sensible p[illegible] able to conduct, then we ca[illegible] a fairly good moral guide—narrow, but moral.

Of course, many important things would be left out. You would have nothing about human rights, nothing in favor of the family, nothing for education, nothing for investigation, for thought and reason, but still you would have a fairly good moral guide.

On the other hand, if you would take the foolish passages, the extreme ones, you could make a creed that would satisfy an insane asylum.

If you take the cruel passages, the verse that inculcate eternal hatred , verses that writhe and hiss like serpents, you can make a creed that would shock the heart of a hyena.

It may be that no book contains better passages than the New Testament, but certainly no book contains worse

Below the blossom of love you find the thorn of hatred; on the lips that kiss you find the poison of the cobra.

The Bible is not a moral guide.

Anw man who follows faithfully all its teachings is an enemy of society and will probably end his days is a prison or an asylum.

What is morality?

In this world we need certain things. We have many wants. We are exposed to many dangers. We need food, fuel, raiment and shelter, and besides these wants, there is, what may be called, the hunger of the mind.

We are conditioned beings, and our happiness depends upon conditions. There are certain things that diminish, certain things that increase, well-being. There are certain things that destroy, and there are others that preserve.

Happiness, including its highest forms is, after all, the only good; and everything, the result of which is to produce or secure happiness, is good. that is to say, moral. Everything that destroys or diminishes well-being is bad, that is to say, immoral. In other words, all that is good is moral and all that is bad is immoral.

What then is, or can be called, a moral guide? The shortest possible answer is one word: Intelligence.

We want the experience of mankind, the true history of the race. We want the history of intellectual development, of the growth of the ethical, of the idea of justice, of conscience, of charity, of self-denial. We want to know the paths and roads that have been travelled by the human mind.

These facts in general, these histories in outline, the results reached, the conclusions formed, the princiules evolved, taken together, would form the best conceivable moral guide.

We cannot depend on what are called "inspired books" or the religions of the world These religions are based on the supernatural, and, according to them, we are under obligations to worship and obey some supernatural being or beings. All these religions are inconsistent with intellectual liberty. They are the enemies of thought, of investigation, of mental honesty. They destroy the manliness of man. They promise eternal rewards for belief, for credulity, for what they cal faith.

This is not only absurd, but it is immoral.

These religions teach the slave things holy, and falsehoods sacred. They create artifical crimes. to eat meat on Friday, to enjoy yourself on Sunday, to eat on fast-days, to be happy in Lent, to dispute a priest, to ask for evidence, to deny a creed, to express your sincere thought, all these are acts of sins, crimes against some god. To give your honest opinion about Jehovah, Mohammed, or Christ is far worse than to maliciously slander your neighbor. To question or doubt miracles, is far worse than to deny known facts. Only the obedient, the credulous, the cringers, the kneelers, the meek, the unquestioning, the true believers, are regarded as moral, as virtuous. It is not enough to be honest, generous, and useful; not enough to be governed by evidence, by facts. In addition to this, you must believe. These things are the foes of morality. They subvert all natural conceptions of virtue.

All "inspired books" teaching that what the supernatural commands is right, and right because commanded. and that what the supernatural prohibits is wrong, and wrongkfl:!(on'. hibits is wrong, and wrong because prohibited, are absurdly unphilosophic.

And all "inspired books," teaching that only those who obey the commands of the supernatural are, or can be, truly cirtuous, and that unquestioning faith will be rewarded with eternal joy, are grossly immoral.

Again I say: Intelligence is the only moral guide.

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